

Brown's Iron Bitters.



FOR THE BLOOD
**BROWN'S
IRON
BITTERS**
Combining IRON with PURE VEGETABLE
TONICS, quickly and completely
CURES
ANEMIA, PALENESS, LOSS OF
STRENGTH, AND ALL THE
SUFFERING OF THE BLOOD.
It does not
injure the system, cause
headache, or produce
constipation. ALL OTHER
IRON MEDICINES DO.
Physicians and Druggists
everywhere recommend it.

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MR. MOODY'S SERMON.

THE GOOD NEWS OF THE GOSPEL.

The Celebrated Evangelist on the Good
Things Contained in the Bible—
The Messages of Forgiveness
Sent by the Scriptures.BY D. L. MOODY.
"The Gospel"—1 Cor. xv. 1.

I do not think there is a word in the
English language so little understood as
the word "gospel." We hear it every day
and we have heard it from our earliest
childhood, yet there are many people, and
even many Christians, who do not really
know what it means. I believe I was a
child of God a long time before I really
knew. The word "gospel" means "God's
spell," or good spell, or, in other words,
"good news." The gospel is good tidings
of great joy. No better news ever came
out of heaven than the gospel. No better
news ever fell upon the ears of the family
of man than the gospel. When the
angels came down to proclaim the tidings,
what did they say to those shepherds
on the plains of Bethlehem? "Behold,
I bring you good tidings of great joy, which
shall be to all people, for unto you is born
this day, in the city of David, a savior."
And no one who is under the power
of the devil really believes that the gospel
is good news. But these shepherds be-
lieved the message that the angels brought,
and their hearts were filled with joy. If
a boy came with a despatch to some one
who could not tell by the receiver's looks
what kind of a message it was? If it
brought good news you would see it in
his face in a moment. If it told him that
his boy, away in some foreign land, a
prodigal son, had come home, his face
would be lit up. If it told him that his
wife was in the city, he would not think
that father's face would light up with
joy? And if his wife were here, he
would not wait till they got home, or till
she asked for it, he would pass it over to
her, and her face would brighten too, as
she shared his joy.

THE BEST NEWS.

I want to tell you why I like the gospel.
It is because it has been the best news
I have ever heard of. That is just why I
like to preach it, because it has done me
so much good. No man can ever tell what
it has done for him, but I think I can tell
what it has done for me. It has taken out
of my path four of the bitterest enemies I
ever had.

There is that terrible enemy mentioned
in 1 Cor. xv, the last enemy, Death.
The gospel has taken it out of the way. My
mind very often roams back twenty years
ago, before I was converted, and I think
how dark it used to seem, as I thought of
the future. I well remember how I used
to look on death as a terrible monster,
how he used to throw his dark shadow
across my path; how I trembled as I
thought of the terrible hour when he
should come for me; how I thought I
should like to die of some lingering dis-
ease, such as consumption, so that I might
know when he was coming. It was the
enemy of our village to tell from the old
church bell the age of any one who died.
Death never entered that village and tore
away one of the inhabitants but I counted
the tolling of the bell. Sometimes it was
seventy, sometimes eighty, sometimes it
would be away down among the teens,
sometimes it would toll out the death of
one of my own age. It made a solemn
impression upon me—I felt a coward then. I thought of the
hand of death feeling for the cords of life.
I thought of being launched forth to spend
my eternity in an unknown land.

INDICATIONS.

As I looked into the grave, and saw the
skeleton throw the earth on the coffin, I
thought of death as a terrible monster,
how he used to throw his dark shadow
across my path; how I trembled as I
thought of the terrible hour when he
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ANOTHER ENEMY.

There is another enemy which used to
trouble me a great deal—Judgment. I
used to look forward to the terrible day
when I should be summoned before God.
I could not tell whether I should hear the
voice of Christ saying, "Depart from Me,
ye cursed," or whether it would be, "En-
ter thou into the joy of Lord." And I
thought that till he stood before me in
Christ Jesus, I was in a perilous position.
Whether he was to be on the right hand or
the left. But the gospel tells me that
I am already settled: "There is now no con-
demnation to them which are in Christ
Jesus," verily, verily, and when you see
that word in Scripture, you may know
there is some important coming—Verily,
verily I say unto you, he that heareth my
word, and believeth on Him that sent
Me, hath everlasting life, and shall not
come into condemnation, but is passed
from death unto life. Well, now I am
not coming into judgment for sin. It is
no open question. God's word has settled
it. Christ was judged for me, and died in
my stead, and I go free. He that believeth
in Him shall not come into judgment, but
shall have everlasting life. Is not that good
news? A man prayed for me the other
day that I might obtain eternal life. I
said I could not have said Amen to that
if he meant it in this sense, I obtained
eternal life many years ago when I was
converted. What is the gift of God, if it
is not eternal life? And what makes the
gospel such good news? Is it not that it
offers eternal life to every poor sinner
who will take it? If an angel came
straight from the throne of God, and pro-
claimed that God had sent him here to
offer to any one thing we might ask,
that each one should have his own pos-
session, granted—what would be your cry?
There would be no cry, no response,
and the cry would be a shout of praise:
"Eternal life eternal life!"
Everything else would fade away into
nothingness. It is life men want, men
value most. Let a man worth a million
dollars be on a wrecked vessel, and if he

could just save his life for six months by
giving that million, he would give it in an
instant. But the gospel is not a six-
month's gift. "The gift of God is eternal
life." And it is not one of the greatest
marvels that men have to stand and plead,
and pray and beseech the Lord to give
to take this precious gift of God?

A MOTHER'S LOVE.

There was an Englishman who had an
only son; and only sons are often petted,
and humored, and spoiled. This boy be-
came very headstrong, and very often he
and his father had trouble. One day they
had a quarrel, and the father was very
angry, and so was the son; and the father
said he wished the boy would leave and
never come back. The boy said he would
go, and when he had gone into his room,
he wrote him a letter to his father. The
father said he would never send for him.
Well, away went the boy. But when a
father gives up a boy, a mother does not.
You mothers will understand that, but
the fathers may not. You know there is
no love on earth so strong as a mother's
love. A great many things may separate
a man from his wife; a great many things
may separate a father from a son; but
there is nothing in the world that can
separate a true mother from her child.
To be sure, there are mothers that have
drunk up all their affection, and they have
drunk up a true mother, but I am
talking about a true mother, and she
would never cast off her boy.

Well, the mother began to write, and
pleaded with the boy to write to his father
first, and he would forgive him; but the
boy said, "I will never go home till father
asks me." Then she pleaded with the father,
but the father said, "No, I will never ask
him." At last the mother came down to
her sick-bed, broken-hearted, and when
she was given up by the physicians to die,
the husband, anxious to gratify her last
wish, wanted to go to see her. He was not
allowed to go, but he wrote her a letter.
The mother gave him a look; he well
knew what it meant. Then she said,
"Yes, there is one thing you can do. You
can send for my boy. That is the only
way to save him. You must send for him.
At last the father went to his office and
wrote a despatch in his own name, asking
the boy to come. As soon as he got the
invitation from his father he started out
to his dying mother. When he reached
the door he saw his mother lying in bed,
and his father by the bedside. The father
heard the door open, and saw the boy
but instead of going to meet him he went
to another part of the room and refused
to speak to him. His mother seized his
hand—how she loved him! She kissed him,
and then said, "Now, my son, speak to
your father, and it will all be over." But
the boy said, "No, mother, I will not
speak to him until he speaks to me. If you
do not love him, I will not love him. I
will stay here with you till you die, and
the boy's in the other, and spent her dy-
ing moments in trying to bring about a
reconciliation. Then just as she was ex-
piring—she could not speak—she put
her hand on the boy's forehead, and said,
"I love you, my son, and I forgive you."
The boy looked at the mother, and the
father at the wife, and at last the father's
heart broke, and he opened his arms, and
took the boy to his bosom, and by that
time they were ready to die. Since then
it is only a faint type, a poor illustration,
because God is not angry with you.

A FREE GOSPEL.

And then it is a free gospel; any one
may have it. You need not ask, "For
whom is this good news?" It is for you.
If you would like Christ's own word for
it, come with me to that scene in Jeru-
salem where the disciples are bidding him
farewell. Galvany with all its horrors is
behind him; Gethsemane is over, and
Pilate's judgment hall. He has passed the
grave, and is about to take his place
at the right hand of the Father. Around
him stand his little band of disciples,
the little church he was to leave behind
him to be his witnesses. The hour of
parting has come, and he has some "last
words" for them. Is he thinking about
himself in these closing moments? Is he
thinking about the throne that is waiting
for him, and the Kingdom that will
welcome him to Heaven? Is he going
on in memory the scenes of the past, or
is he thinking of the friends who will
miss him? No, he is thinking about you.
You imagined he would think of those
who loved him? No, sinner, he thought
of you then. He thought of his enemies,
those who persecuted him, those who de-
fied him, and the King of the Jews, who
thought what more he could do for them.
He thought of those who would hate him,
and those who would persecute him, and
those who would crucify him. He thought
of you, and he said, "I leave you to the
Father. He will take care of you. He will
send the Holy Spirit to you. He will give
you grace to keep his commandments. He
will give you peace, and joy, and abun-
dantly. He will give you the love of the
Father, and the love of the Son, and the
love of the Holy Spirit. He will give you
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